

**Grangers' Dep't**

C. E. TOBEY, Editor.

Communications intended for the Editor of this department should be addressed to him at Norristown, Ark.

**Sheep Raising and Dog Raising.**

Which is the more profitable to raise sheep, or dogs seems to remain an unsettled question, for a few still continue to raise sheep, tho' the majority raise only dogs of the very poorest variety.

At this very time, when children go supperless to bed, thousands of mean dogs, worse than useless, are perambulating the country, ready to snatch the meat and bread the destitute so much need.

Much is being said and written about the great advantages of raising sheep.

Wool and mutton are always cash articles, and moreover, no animal can be so cheaply raised as the sheep. Then why don't we have more of them? Simply because the cur ranks the lamb. Men love dogs and dogs love men, and will divide the last crust and piece of meat with each other, and so what are we going to do about it? Shall we pass a law requiring every man who keeps a dog to obtain a license and pay two or five dollars, and appropriate the money to remunerate those whose sheep have been killed by these vile butchers? Something ought to be done to encourage the raising of sheep here, for it is a fine country for the purpose, beyond a doubt. The Granges would do well to take up the subject, and discuss it thoroughly for it is of vast importance, dogs being about the only hindrance.

**Economy.**

Economy is the frugal use of money or other means. It is good thrifty management generally. Now, how many of us are really economical and saving in the management of our farms; very few indeed. Food of every kind is often wasted. Fodder and hay is thrown out in a muddy lot, where a gang of hungry hogs run over it and mix it up with the mud, and the poor horse or cow looks wistfully for more through the cracks of the almost empty crib. The manure which might be made to enrich acres of land is left to be washed away or remain an unsightly object in our lots.

Then if we keep more hogs or other stock than we can keep well, that is, always in good order, it is a lack of economy. Many a man has wasted his corn feeding his hogs to keep them alive through the winter and then let half or all of them die for want of corn through a long dry summer, when if he had kept only a fourth or third of the number he might have had pork to sell and keep. Again—how much money is worse than wasted for whisky, snuff, tobacco and cigars, for food and raiment for the suffering poor, what a change would "come over the spirit of our dreams" as well as over the faces of the now destitute ones. That would be economy indeed. Who will try it just for six months just for an experiment?

**The Farmer's Income.**

The man who works for a fixed salary of course knows just what is his income, and frequently every one else who has any interest in the matter knows also. Merchants and men in most classes of business can determine at the close of each year what has been their income, gross as well as net. It is not so with the farmer. It is very difficult for him to tell just what his gross income has been, and not easy to tell what were the net profits of any year's work.

It is not always in mind that, in an unusual degree, the farm furnishes a large number of things which are properly a part of the farmer's income, and which men in other callings find to take a large part of their income; but on the farm it is impossible to tell what they amount to. The farm furnishes a house, the breadstuffs, meats, poultry, eggs, butter, vegetables, fruits, used by the family and hired laborers, and generally the fuel. In addition to this there is the use of horses and carriage, which amounts to a considerable sum with many families living in towns or cities. Could

the actual value of all these things, furnished by the farm and used on it, be ascertained, the amount would surprise many who have never thought it an important part of the yearly proceeds from the farm.

It is manifestly unjust to the farm to refuse to take these things into account, only crediting the farm with what is sold from it, and then compare this with the income of a man in other business. A residence for himself and family is not, necessarily, a part of a farm; just as it is not, necessarily, a part of a store or a physician's office. It would be unfair for a grocer, who lived in the same building with his store to claim that the rent of the latter was what he paid for the building, and give this as a reason why he should charge a higher price for his goods.

A merchant saves to his family the profit on the goods they get from his store; a mechanic saves something in the same way; a doctor saves the "doctors bill;" a clergyman's family usually pays no pew rent, but none of these things nearly approach in amount what the farm gives to the farmer's family.

If a farmer would imagine his residence removed off his farm, deducting its value from the value of the farm, and crediting the latter with everything produced on it he would find that the receipts would make a much more creditable showing than before. Of course the house rent should be charged to the farm.

We have no disposition to attempt to convince any one that farming yields great profits, but there is no good to come from making it appear a worse business than it really is, and when a farmer talks about a city man getting \$2,000 a year, leaving the inference that this is to be compared with his own net profits, he is making his business worse than it is. When the city resident has paid out of his income for all the things which the farmer gets, almost without thought, from his farm, he has very much reduced the sum. Nor will it do to say that the prices he pays are too high, his expenditures extravagant, and his whole life artificial, for it is simply because of this "artificial" life that he receives the salary or income which seems so large to the farmer.

There is another thing to be placed to the credit of farming as a business; the fact that much of the work done does not give its full return year after year, but brings a return year after year, sometimes in money, often in increased comfort and ease of living, or in an increased value of the property when at last it is to be disposed of.—[Western Rural.

**Love and Marriage.**

That love is the leading element of the highest happiness in marriage; that love, while it lasts, covers a multitude of errors, privations, misfortunes—even sins—I do not doubt. But the question is, how far is love, when unaccompanied by any of the other conditions, itself a justification of marriage? True love works wonders; but it cannot prevent the physical and mental ailments which develop themselves in people of feeble organism. It cannot supply a lack of intelligence, a want of force, in either husband or wife; and, as all housekeepers know, it cannot "make the pot boil." Love alone, when we consider its proverbial instability and the small chance it has of surviving under bleak conditions, is certainly an insufficient capital upon which to commence the partnership of marriage. This is true of even the highest and strongest love; how much more so of the hasty and passionate attachments which lead to so many thousands of marriages!

There is an infinity of false sentiment about the passion of love. While I would not cast a doubt upon the existence of noble love, of devotion, and of passion which no sorrow or trial can tire, which is ever refined and strengthened by suffering, yet the value, the office, the very nature of love in an ordinary life is greatly misunderstood. Love is the most exaggerated passion in literature. It holds, in our imaginations, a position which it does not hold in the life of one man or woman in a thousand. "Being the supreme passion of modern art," says a recent writer, "it becomes necessary to sound high its praises." We should suppose, if we read only

novels and poetry, that the one thing interesting in life is the relation of the sexes and the anxieties of pairing. Many young people are so dizzy with love they are unable to go on with the other interests of life. They cannot see men as they are, engaged in their daily work, pursuing their various ends and living a multifarious life, of which love is but a single element. Our regard for the passion oversteps the healthy limit, and becomes morbid; we judge of it untruly; we attend to its promptings with absurd expectations; we teach ourselves that the passion is uncontrollable, and regard it as a kind of fate; and we glory in the supremacy of first love, as if the heart did not require a training as varied as the intellect. Considering the wide-spread misery which our misconceptions of love have wrought, we might doubt whether this passion was not the greatest misfortune, as well as the greatest blessing, in the world. We may conclude, in spite of Chaucer, that Love's allegiance is not the only thing needful to make a permanently happy marriage.—Galaxy.

The ruin of most men dates from some idle hour. Occupation is an armour to the soul.

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Besides we cannot claim absolute immunity from the influence of rings, of corruptionists and demagogues, of bunners, dead-beats, and political crooks and feed and fatten upon the toil and sweat of honest men. Consumers outnumber producers, and the law of supply and demand is unbalanced. Great extravagance in the style of living is offset by the desperate struggle for bread and the severest contrasts in life are made appalling by the alarming increase of crime and the moral degeneracy of society.

But this journal will not essay the task of reformation, as we are not particularly anxious just now for the glory of martyrdom. We do propose, however, to handle all questions of public interest honestly and fearlessly, and no sect or section, party or power will be responsible for our convictions or our conclusions. We shall assume the role of independent journalism; and if we can expose corruption, help men to a better understanding of vital questions, elevate the tone of Western thought and life, contribute to the value of personal character, the protection of public and private virtue, the purity and sanctity of social and domestic life, the restoration of official fidelity, wise legislation, just administration, a healthful public opinion, a quickened public conscience, and the awakening of the people to a livelier interest in public affairs, if any of these things can be done, life and labor will not be in vain.

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